"WILL GIVE YOU REST.

Divine Services Yesterday in the Churches.

A JOYFUL RELIGION

The Different Conceptions of God and the True One.

DEPRAVITY OF HUMAN NATURE.

CHURCH OF THE DISCIPLES. THE DEPRAVITY OF HUMAN NATURE-SERMON

BY THE REV. GEORGE HEPWORTH. "The Bible is at the same time the most depressing and the most hopeful of books," said Mr. Hepworth yesterday morning, in commencing a sermon on "The Depravity of Human Nature," the text of which was Ephesians, iv., 22, 24—"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and that ye put ousness and true holiness." The preacher proceeded o amplify the declaration as to the Bible, and said: depressing when it states what man is and what he will inevitably become, unless some intervening man may become when he accepts the conditions of salvation. The first facts that the Bible uaints us with are those relating to our en condition, and which during the ages have doctrine of total depravity. The next series of cts with which the Bible acquaints us contain s; the secret of acquiring spiritual health; the he everlasting Father of Peace. During the ages ese facts have been crystallized into what has been nese facts have been crystalized into what has been termed the plan of salvation. The Bible states the lifficulty and then gives the remedy; it paints on the background our human depravity and sinfulness, and hen faces upon it the luminous cross of Calvary, the lymbol of our great hope. This doctrine of depravity has been the stumbling block of many thoughtful ninds, but only because it has been misunderstood, it is the assertion of a plain, unwelcome and indisputable fact. The depravity in our own heart resents he doctrine as a personal insult. It is neverheless true. If we will measure ourselves, our ambition, our peace, our actual lives, by our sattern, Christ Jesus, we shall find we have fallen ar short of what is possible. We have hidden behind excuses which will be of no avail. We have sleaded again and again that circumstances are against us, when we knew that a strong will could rample on such circumstances and tread them under toot. Now, brethren, if we want to be a real help to mankind, or if we want to make any change in our own mode of life, we must begin by first finding out low deep down it is necessary to dig when we lay be first stone of reformation. Observation and experience tell us in stern, relentless tones that we must dig down to the very bottom. The Bible puts his better than I can. So radical is its assertion that rou and I start back upon ourselves with something the d the plan of salvation. The Bible states the is oener than 1 can. So radical is its assertion that us and I start back upon ourselves with something te dread and fear, until we insist upon knowing the hole truth, and in that partly lies our faith in all od and our life in fod. The mind before it reaches truth always passes through a region of doubt.

whole truth, and in that partly lies our faith in all good and our life in God. The mind before it reaches the truth always passes through a region of doubt.

NEW MIRTH.

The Bible tells us in a kind of picturesque command that we must be born again; and in that word is hidden strong probabilities. If we are to be born again we must die first. Death must kill everything in our nature. Yet, if we consider for a moment, we shall find it true, nevertheless. Out of this will come a resurrection, a new birth, and the "whole conversation" and "the old man" are to be put aside. A new man, which is the gift of God, must be brought forward. The Bible, then, is very like the physician who applies a heroir remedy. Some of you are in doubt about this matter. You are very thoughtful men and women, and you have found it exceedingly difficult to accept the doctrine of total depravity, and whenever it has been preached you have glossed it over as best you could. Many and many a time you have thought it a mistake of the Church to insist upon it: and, because you have thought it was not exactly true, you have looked upon it as a doctrine taken out of the Scriptures by a method of missinterpretation. The doctrine of total depravity is not a Bible doctrine alone. It is a very curious fact that to-day it is preached by the two opposing elements of our modern society. The man of Christian feeling believes in it with tears in his gress and with a biseding heart. The Communist, whose end is to reform society and to make all men brethren in some magical and mysterious way, and who shakes the red flag of revolution in the face of the mineteenth ecentury, stands upon the doctrine of total depravity as his fundamental fact. He is an infide, to be sure, and does not believe in the mild methods of the New Testament. This makes no difference: he did not get his facts out of the Scriptures. He got them as being ground between the upper and lower millistones of human existence. He got them by looking into human eyes and into his own heart and Christianity provides a remedy for this disease. The doctrine of total depravity does not mean that there To a certain extent good is is no good in man. To a certain extent good is natural to man. We all of us have generous impulses and give way to them. The doctrine says to us that the man who lives to himself alone will lose the high-cet good. There is only one way of solving this enigma, and that way is through the Lord Jesus Christ. Christ is in every man's life a controlling

PLYMOUTH CHURCH.

THE DIFFERENT EXTANT CONCEPTIONS OF GOD-SERMON BY REV. HENRY WARD BEECHER.

I have sometimes thought, said Mr. Beecher. at there is in spiritual matters some such wave as extends, we know not how, in light, in electricity and in heat, so that, for instance, when the faculty of mirth exerts itself in me it sends an electric wave to every man who has a corresponding endowment of mirthfulness, and he feels that wave from my sou vibrate upon his. And how do we know, he con tinued, with great enthusiasm, but this is the great law of the universe—that the heart of God is the great battery of the universe, shooting out power through space, and that every sentient being that has a corresponding chord is sensitive to that wave and responds to it? I do not say it is so, but that it is perfectly thinkable and that there are analogies for it. MORAL CONSCIOUSNESS AND INTELLECT.

Mr. Beecher advanced the theory in the opening of his sermon, which was based upon the passage in St. John wherein the Saviour says He will no longer call His disciples servants, but friends. He began by defining the meaning of the word dolor in the original, and explaining the altered relation in which the disciples then stood to Jesus through their foregoing spiritual elevation. What God was in all the fulness of being no man could know. He was to each one what his moral development enabled him to see and to feel. It was not by the intellect but by moral senment that men could appreciate the Divine nature. feit first, and interpreted the feeling by the intellect afterward. There was no such complete cer-tainty as that which flashed on the moral containty as that which flashed on the moral consciousness without logic. It was the conviction
of the understanding in view of evidence which satisfies the moral sense. It was absurd for men in
searching for God to apply the same tests which they
used in respect to material things. The preacher
went on to discuss the various conceptions of God
put forth at the present time. The men who did
right from fear of God were religious, but were not
Ohristians, and the great bulk of professed Christians
were only religious men. They never reached any
higher conception of God than one of fear, power and
conscience. How many men came down here from
New England without any Christ? They believe in
the divinity of Christ, and that is all. A God
who is universal love has not yet dawned
upon their minds. They are not let out
yet. They are in cages. They are God's servants
yet, not his friends, and they are afraid every day
that they are going to do wrong, and they go every
day begging and whining to God and taking about
themselves as being worms and all these humiliating
and debasing images. It is perfectly proper for a
men to use such an expression as that once or twice
in a lifetime; but that which is proper as the expression of an extraordinary and intense outburst of feeling would be abominable if used every day. There

man to use such an expression as that once or twice in a lifetime; but that which is proper as the expression of an extraordinary and intense outburst of feeling would be abominable if used every day. There are hours in which the conception of God is so overpowering that in the contrast a man does feel like a worm, but this, as I said, don't come to a man more than once in a lifetime.

Some Kinds of Prayer.

The deacon every morning land here Mr. Beecher with unconscious mimicry lengthened out his face and spoke through his nose; exclaims "We are all worms before Thee." What kind of religion is that If my child came crawling to me I'd—I'd make him craw more. [Smiless.] They adduce texts to prove how Daniel prayed. Well, I say you are not Daniel, and you are not in a lion's den. Nevertheless he cries "Oh. Lord! now hear us! Oh, Lord! God of majesty and glory, behold us poor shrivelled worms of the dust!" Well, he lies! [with great warmth]. He knows he is not any such thing as that, and it would not be safe for you to tell him he was after prayers.

(Laughter). It is a sham, a falsehood, and yet how many are those who talk so! Laughter). It is a sham, a falsehood, and yet how many are those who talk so!

There is more of God upstairs, if you will only go after it, said Mr. Beecher in the came connection. If Jacob had only seen as much of God as he felt when he laid his head upon the pile of stones he would have been a brute; but he saw steps leading up. Now, you must go up if you would know God truly, and as you do so God will go up with you. The theologies of old were admirable things in their time, but in our time I feel that we are standing on the eve of great disclosures. I believe we are having much form away from round about us which we could ill afford to keep, although many men are crying over it as they cried of old that their gods were stolen away from hem. But I see how men are growing up in breatth of conception and depth of sentiment, and, above all, I cannot but see the surface that is beginning to be polished until it can reflect like a very mirror the image of God; and if the waves from the Great Heart are beginning to flow in, and if in us there are corresponding sentiments, who can tell what will be in the days that are to come?

FIFTH AVENUE BAPTIST CHURCH.

The Rev. Dr. Armitage preached on "A Joyful Re ligion," taking his text from Philippians, iv., 4— "Rejoice in the Lord alway; and again I say, rejoice." Probably the chief defect in our experimental Christianity to-day, said the Doctor, is the want of Christian joy. Evidently God intended the whole Christian system to promote a #fe of happi-ness, both in this world and that which is to come; superstition. You can read the true feelings of an they are brave and heroic or craven and and mechanical poetry, which expresses their metal and emotions of the eye. On the Continent of Europe you are greeted everywhere by Christian symbols Painting and sculpture are employed, with other scenic productions of every kind, accompanied by poetry, music and oratory, even to profuse weariness, but it is all on the minor plain. There is no imagery emotions are seldom appealed to. The tones of the grandest organs, the scale of the highest melody and the voice of the most sonorous song are all set in a deeply pensive key. Everything is so arranged as to hidden abstract mystic power commanded a trembling homage in worship. Everything impels to dread

homage in worship. Everything impels to dread; nothing awakens courage, confidence and joy. And if we look at practical Christianity in our own churches how much fuller, brighter and more jubilant do we find our religion. Have we a deeper, rounder and more abounding joy in the Lord? Commonly, real joy is looked upon as but little short of positive sin, while the chief aim of Christianity is regarded as being met when men are put under stern restraint on earth and think themselves prepared for another world. The average view of Christians seems to be that the chief end of being born is to die and the chief purpose of passing through this life to get well out of it. As to the grandeur of forming eternal character, of perfecting manhood on the sublimest standard here and hereafter, of lifting up others into the same nobility, of maintaining and displaying all the glorious principles of the Gospel, and of honoring our Maker and redeemer in their divine claims and rights—as to these momentous vitalities they are generally treated lightly, if they are regarded at all.

"REJOICE AND BE EXCEEDING GLAD."

And when men serve God, consciously or unconsciously from slavish fear, from dread of punishment or from superstitious bondage of any sort, they must be unhappy. Superstition makes her home with the horrible, but man with the happy. When you come to the Christian religion, Christ humself, its founder, expressly repudiates the thought that His disciples should be sad in His presence. He was reminded that the Pharisees and John's disciples fasted often, but His disciples fasted not. He said "Can the children of the bridegroom mourn when the bridegroom is with them?" This He followed with the promise, "My joy shall be in you, and your joy shall be full," and ratified the whole with the exhortation, "Rejoice and be exceeding glad, for great is your reward in heaven." It is not at all necessary here to attempt any definition of that simple emotion which the Lord Jesus called "joy." It is a state of feeling which cannot be r at all necessary here to attempt any definition of that simple emotion which the Lord Jesus called "joy." It is a state of feeling which cannot be represented adequately in language, for the man who experiences it cannot analyze its elements. A man who had never telt it would get no idea of its nature by all the words which poet or philosopher could command. Each man who has felt joy must define it to himself and for himself, and each man's definition will differ according to the intensity and duration of his experience. Frequently those who think that men can be too happy in their religion, and are arraid that they should be, attempt to tone down the thought which the Word is intended to convey to the idea of mere cheerfulness or some kindred emotion, taming down the tull, bold sense of the Redeemer in its use, from an exciting delight and exultation to a common place felicity.

Perhaps it would be impossible for us to obtain a clearer sense of our Lord's meaning in the use of the words "joy" and "rejoice" than as it is illustrated in the injunctions and experience of Paul, his chief apostle in labor and sufferings, and perhaps also in personal happiness. His epistle to the Philippians may properly be called a treatise on Christian Joy. In no part of his writings does he lay such a stress upon the subject, as if joy were a carlinal grace in Christian life and character. The words "joy" and "rejoice" are repeated again and again in this short letter in their application to others, while he also attests, "I rejoice in the Lord greatly."

MASONIC HALL.

BY MR. O. B. FROTHINGHAM. During his discourse at Masonic Hall Rev. O. B. Frothingham said:—The President has issued his proclamation for Thanksgiving; but in the church universal the custom has lost its religious element and is now regarded as only a social event. The churches on Thanksgiving Day are no longer largely attended, and the preachers, instead discoursing on religious topics, discuss in a tender manner political affairs. The first idea that prompted a day of thanksgiving was the recognition of an allmerciful God, who gives everything to those who wait and hope and pray. The second idea which it was intended to represent was that the labor of the year in producing and gathering the fruits of the soil ended, as symbolical of our treading the portals of the life everlasting These two ideas were worked into the blood These two ideas were worked into the blood and bone of the New England people. They were living realities, controlling faiths—not to bear the ills they had, but to reduce and diminish them in the modern philosophy. In this age the energies of man have been stirred to their very foundations, and the result is that for the first time in the world there is seen something like a steady production of food. It is a fact that, owing to our improved methods of agriculture, if we cannot yet say that famine can never come here, we can assert that it is factor off from methods. assert that it is farther on from us than ever before; and the time is coming when, on the Continent of America, we will have food for all. When that time comes, it will be an era, for it will mean that every one has enough, and when every one has enough the gates of heaven will begin turning on their golden

gates of heaven will begin turning on their golden ninges.

HELP THE FOOR.

When food shall be more plentiful the poor will be lifted up, their lives will be longer and their chidren will have a chance to grow up to be men and women. What does the poor man do when he comes to your door? He does not ask for broad, but for something to do—for the privilege of working. Socialism and Communism are dreadful things if prompted by ignorance, but I believe that in some hearts they are prompted by aspirations to live, to labor and even to suffer as rational beings and not as brutes. There is something touching to me in the cry that comes from the poor in Germany. It is a cry for food, for the privilege to live. It is a cry which certainly ought to be met with something more than scorn and brutal violence from those in power, who, instead of speaking of bayonets and camon, should speak of justice to the poor. I am amazed from day to day that people who have nothing are contented at all; that they do not band together and arm. Is not this something for us to congratulate ourselves upon. The great workers for the elevation of the masses in Germany and elsewhere are liberals who have outlived dogmas and creeks, and are now working for the redemption of the world. The promise of the coming time is beautiful and glorious beyond hope.

ALL SOULS' CHURCH. DERIVED VIEWS AND OPEN VISION-SERMON BY REV. DR. BELLOWS.

Rev. Dr. Bellows preached at All Souls' Church or the subject of "Derived Views and Open Vision," the text being from I. Samuel, iii., 1—"And the Word of the Lord was precious in those days; there was no open vision." The Word of the Lord in the earlier days of the world's life, and indeed in the youth of every individual life, is necessarily a precious thing. It is committed to official and priestly custody, only to be reached by certain avenues and received under special conditions and in carefully prescribed forms. By a most natural modesty in the human race God is supposed to be unwilling to communicate with men, unless with some exceptionally exalted personage. It may be a great man like Abraham, owner of myriad flocks and a natural ruler among his people. Again, there is Moses, alone on the summit of Sinai, or the high priest in the Holy of Holies which he alone is allowed to enter. He speaks, too, not only to wholly exceptional persons, but even then on very rare occa-

thousand years, the words are written down on tablets of stone or costly vellum and become the most
direct means of communication. The precious records were kept in a sacred tabernacle or a splendid
temple wrapped in golden cloths or shut in jewelled chests. They could be read only by priests
anointed for the office. All nations have a tradition
of a time when God directly communicated with their
founders and sages and saints. There is no possible
beginning of a worship or a common faith, a national
religion, except in the tradition of some direct word
of God, spoken to the ear of a favored prophet, who
from that time becomes the channel of intercourse
between God and man. In his name temples are
built, scriptures are written, sacrifices are offored and
prayers made, and all spiritual or religious blessings
are ascribed to his influence with an unseen and
silent God, too great, holy and high to be known directly or seen or heard by common men.

are ascribed to his influence with an unseen and silent food, too great, holy and high to be known directly or seen or heard by common men.

It is no wonder that the great Sovereign of the Universe, the Almighty King of Rings, should have been regarded in the past as an almost inaccessible being. Such conceptions of God's majesty and awful dignity were the beginnings, the foreshadowings of the real truth and faith. Awe and self-humiliation, even before a mysterious power, are the elements of true reverence for a being whose real glory is afterward recognized in moral beauty and spiritual excellence. The gold of the altar dazzles the eye before the sacrifice on it touches the heart. It is necessary to denote the glory and beauty of Him who dwelleth in temples made by hands by the erection of magnificent churches. Millions can look up at the vault of the sky, can behold the enamelled floor of the flowery earth, the altar lights of the ever burning stars, the baptismal font of the sea, and hear the eternal litany of the sighing woods and the supplicating cry of all animated nature, yet they experience no feeling that they are in God's self-erected temple. They will go into a cathedral and imagine that they are consequently nearer to Him. Still, if we cannot consecrate the whole world, let us be glad that we can make holy ground of a few acreschere and there. The congregation should not forget that one-of the reasons given why the Word of the Lord was precious in Samuel's time was because there was no open vision. Open vision is that first and direct view of God and spiritual realities on which all prophets have founded traditional religions. No man need wholly base his faith in religion at second hand. God is known and seen and trusted by thousands of souls who need no other evidence of His Being or His will than what is directly revealed to their hearts. There is that within us more sacred than cathedral aitar or stained window or sacred writing. It is the soulitself.

ANN'S ROMAN CATHOLIC ST. CHURCH.

THE PROTESTANT REFORMATION—SERMON REV. FATHER PRESTON.

A congregation that crowded every part of St. Ann's Roman Catholic Church listened to the first of Dr. Preston's Advent sermons on 'The Protestant Reform-"Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." The Doctor laid down the proposition that this movement must have been of God or of the devil. He proceeded Gospel and broke up Christianity as it had been revement was of God, then the reformers were right and were justified in calling the Catholic Church and the Vicar of Christ anti-Christ. Dr Preston elaborated his subject, which, however, he con-Preston elaborated his subject, which however, he confined to the reformation on the Continent, under four heads—namely, the causes which led to this movement: its beginning with the reformers; the character of those reformers, and the causes which lave made this movement so successful as to have overrun Western and Northern Europe. The first cause that the Doctor named was the long struggle between the civil and ecclesiastical powers which lasted for three centuries until the Church triumphed. Then she set about reforming and converting the nations, and in this work met with opposition everywhere. The preacher described the work of transforming and elevating society which the Church accomplished after she came into power, and then passed on to show how Luther took advantage of the condition of Europe to preach not against the sale of indulgences, for these cannot be sold—they are based upon good works, which are not saleable merchandise—but against indulgences themselves. And his motive was jegousy. He was an Augustinnan monk, while Tetzel was a Dominican. The latter received the proclamation of indulgences, and this enraged Luther.

Dr. Preston quoted from various authors contemporary with and later than Luther, and also from the latter's own writings, to show that he declared himself not called of God to his work, and that he was a glutton, a drunkard and a licentious man, and the irresistible conclusion was that God would not employ a man of such immoral character to reform His Church. The character and work of Zuingle and Calvin were also passed in review, and it was shown that the former was compelled to resign his cure because of immoralities, and the latter, while studying for the priesthood, was expelled for like causes. But it was necessary to account for the suc-

Preston will take up the "Reformation in Eng-'next Sunday evening. SPRING STREET PRESBYTERIAN

CHURCH. PRACTICAL LESSONS DRAWN FROM THE WRECK

Presbyterian Church, took for his subject, "Lessons from the Wreck of the Steamship Pommerania." After relating the facts of the disaster and referring to others of a similar character he proceeded in the first place, to praise the heroic conduct of captain Schwensen in refusing to leave his ship until, as he presumed, all the others had been cared for, and drew from that act a lesson of courage, showing the necessity of standing at the post of duty under all circumstances—to exhibit courage in business, in politics and, above all, in religion. He then turned the attention of the congregation to the fact that the Pommerania was a good ship, well manned, well equipped—good in every way; yet it was lost. The reverend gentleman drew from this the lesson that man, in his lost and unreclaimed condition, is sailing over the sea of life in just such a frail bark, liable any day or night to be wrecked and overridden by the waves of destruction. Everything may appear calm and seem to be secure, but suddenly the collision comes and man is lost. ship until, as he presumed, all the others had been

to be secure, but suddenly the collision comes and man is lost.

LIPEDOATS AND BELTS.

The preacher related how many had been saved from the Pommerania by the lifeboats, and claimed that Christ is the Christian's lifeboat—the Christian's faith. Mr. Moment referred to the statement that in some cases the life belts had been placed wrong side up, by which the heads of the struggling passengers were submerged in water and their feet elevated. From this he went on to show that many had the gospel life belt put on wrongfully, by which he meant that they had good works first and the finished work of the Lord Jesus Christ second. We, said the preacher, must put on the gospel life belt by having the cross of Jesus Christ first and good works second.

CHURCH OF THE VISITATION. GRAND DEDICATORY SERVICES IN SOUTH BROOK LYN-SERMON BY BESTIOP SHANNAHAN, OF

HARRISBURG-PARADE OF SOCIETIES. The new and magnificent Church of the Visitation, Y.rona street, near Richard, South Brooklyn, was onsecrated in the presence of a congregation numbering about two thousand people yesterday. Three bishops of the Catholic Church and fifty priests of the diocese took part in the services. A description of the building, which cost \$130,000 and will seat 1,500 persons, appeared in the HERALD yesterday. The dedicatory services were performed by Right Rev. John Laughlin, Bishop of Brooklyn, thirty priests accompanying him in the procession about the church. The musical programme was executed in a most artistic manner. Right Rev. Bishop Corrigan, of New Jersey, celebrated the grand pontifica

in a most artistic manner. Right Rev. Bishop Corrigan, of New Jersey, celebrated the grand pontifical high mass, assisted by Rev. Father O'Beirne, of St. John's Church, as assistant priest; Rev. Father Garcoll, of Williamsburg, as deacon; Rev. Daniel J. Sheehy, of St. Augustin's Church, as sub-deacon, and Rev. Father O'Hare as master of ceremonies.

The Sermon was preached by Right Rev. Bishop Shannahan, of Harrisburg, Pa., who took for his text the words found in H. Paralipomenon, vii.—'And the Lord appeared to him by night and said, I have leard thy prayer; and I have chosen this place to myself for a house of sacrifice, ** * My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place.'' The Bishop said that God spole these words on the occasion of the dedication of the ancient covenant, and He speaks these same works to us in a special manner in the blessing of this temple. The old temple was symbolic of the new. The temple of worship is the house of God and of society. Though God accepts, with equal compliance, the homage of fervent hearts in doing what they can to extol Him in His majesty, still we know He expects man to make generous efforts for His glory. The Catholic Church has forever been animated with a desire to creet temples worthy of His goodness and of His holiness. This is made manifest in the New World by the splendor of its edifices, which show that the spirit which animated the Church in the early days has not been forgotten. "Tou have only to look around you," said the preacher, "to see the

approaching completion, and you will take courage to rear the new and majestic monument to your faith—the Cathedral which you have begun."

The reverend prelate complimented the people of the district, the generous hearts who had made such great sacrifices to bring the present edifice to completion, and proceeded to speak of the Church spiritual, of which Christ is the head. Is there to-day, he said, a competent witness of Divine revelation? Yos. This witness, the Gospel tells us, is to remain to the last day, and then is to surrender only to God. This witness is the Church. Her affirmation is truth. All over the earth she is summoned as a witness, and bears irrefutable testimony to her divine origin and mission to human society. Years bow not her head nor does time delve wrinkles in her brow. From Peter to Leo the continuity of her life is unbroken. She is ever the same as [when her Divine Master was on earth, Partial failing these may have been at times in the Church; general decay never. She is ever ready to root out error wherever it may arise. She is founded on two virtues which must ever animate hermamely, love of God and the love of our neighbor.

A SPIRITUAL TEMPLE.

Bishop Shannahan held the attention of the congre-

STANDARD HALL

LECTURE BY PROFESSOR FELIX ADLER ON THE

PRINCIPLE OF CONSCIENCE. A large audience assembled in Standard Hall to listen to Professor Adler, who spoke substantially as explain the theory of vision; it is one thing to do what is right, it is another thing to understand the we may use it instinctively; but when it is sick the physician alone can cure it-that is, he who understands the laws upon which its action depends. The conscience of the age is sick; to doctor it we must understand the laws of conscience. We have considered in preman's pleasure, it is not sympathy. What, then, is

man's pleasure, it is not sympathy. What, then, is it? We seek to range ourselves, as individuals, under larger and larger groups of our tellow beings, and accept the laws of these groups as binding upon our souls. Morality develops in concentric circles, outward. As we pass from circle to circle we find ourselves to be parts of wider and wider groups of men. Not only do we ascend from the lesser to the larger groups, but in all cases the conflict of moral law, according to our deduction, provides that the interests of the larger must predominate over those of the lesser. Conscience is essentially unselfishness. The less of generalization is the law of disinterestedness. Who does not understand this, that we shell prefer higher interests to the lower, and act accordingly?

RIGHT IS HEASON.

To-day I desire to indicate that right is only another form of reason, and that it is, therefore, logically absurd to question it, to doubt conscience. And since reason is founded not only in the human mind, but in the very nature of things, righteousness, also, is not only a subjective element of human nature, but is a part of the eternal order of the universe. The highest law of morality is the law of humanity. It says, that every man must be respected for his humanity, and that the humanity in every man must be held sacred. It is easy to say humanity, but hard to understand the fulness of its meaning. Aristotle also said humanity meant only his fellow citizens. The feudal lords said humanity, but meant only their fellow aristocrats. The Southern slaveholders did not recognize the human in the black man, and their humanity toward themselves was turned into inhumanity toward him. We also in our time do not tully recognize the rights of humanity in the bleck man, and their humanity toward him. We also in our time do not tully recognize the rights of humanity in the bleck man, not be held to the great bulk of the people. We are kind toward the poor, but kindness is not what is needed. Kindness im plies itself a sort of master

PREACHING TO AND ABOUT DEAF MUTES-DR. GALLAUDET'S NOISELESS MINISTRATIONS.

The impressiveness of silence can scarcely be better Church, in Eighteenth street, which was about half rounded him on every side. The Rev. Dr. Gallaudet occupied the pulpit and was evidently preaching, but not a sound escaped his lips. His hands, however moved with speaking gesture. The reporter seated himself near the middle of the church and gazed attentively. He could almost understand the dumb eloquence that flowed from the preacher's fingers. Up in the front seats sat the inmates of the Home for Aged and Infirm Deaf Mutes.

How reverend was the view of these hush'd head Looking tranquillity! Down by the door sat some dozen or more carrying on a lively, though silent conversation. Boys will be boys, even under such trying circumhad been blessed with the gift of speech. At times they got quite excited in their arguments, and ago omething funny, told by a mischievous mute, would

shey got quite excited in their arguments, and again something funny, told by a mischievous mute, would raise a repressed laugh. Here and there, among the older members of the congregation, a hand could be seen communicating some bit of news to a comrade on the other side of the church. But not a note of speech broke the silence. Now and then a late arrival with creaking boots tip-toed up the aisle, and here the difference between this and other congregations was marked, for not a head was turned in the direction of the sounds. The constant banging of the large door and the laughter of some young men in the vestibule of the church, though it annoyed the reporter exceedingly, was unheeded by the congregation. After the benediction was pronounced the worshippers knelt in prayer, but, instead of closing their eyes, fixed them on the pastor, who prayed as he had preached. There was no music, for it would have been wasted upon this audience.

CHURCH WORK AMONG DEAF MUTES.

In the evening Dr. Gallaudet preached at Holy Trinity Episcopal Church, in Madison avenue, on the subject nearest his heart—"Church Work Among Deaf Mutes." He referred to the opening of the first institution for deaf mutes in this country, sixty-one years ago. Now there are nearly fifty institutions in our country imparting light and knowledge to thousands of children and young men and madens who without them would be passing through this earthly pilgrimage in a far sadder and more pitiable condition. In September, 1850, Dr. Gallaudet commenced a Bible class for deaf mutes in the vestry room of St. Stephen's Church, in this city. It was intended for those who had graduated at various institutions and settled in this city to support themselves and their families. The class was small at first, but the growth came so rapidly that they were compelled to remove to No. 39 Bond street, where they met every Thursday evening for many years. Early in the spring of 1852 Dr. Gallaudet commenced the small chapel of the New York University, in Washington square

CONGREGATION SHAARAI TEPHILA.

At a secret meeting of the electors and seatholders of the congregation of Shaarai Tephila, which was held at the synagogue, No. 127 West Forty-fourth street, on Sunday, November 22, a committee of ten was appointed to confer with Dr. Mendes and report reformed system of worship. A committee was also appointed to collect funds to liquidate the church debt, which is said to be \$86,000, of which \$64,000 is held by the Union Dime Savings Bank, secured by a held by the Union Dime Savings Bank, secured by a mortgage on the synagogue. As the interest is overdue, it is feared that a toreclosure will take place unless the interest is paid immediately. The value of the property is estimated at \$290,000. It is the intention of the officers to raise \$15,000 to pay off the floating debt of \$9,000 and reduce the mortgage. At that meeting \$2,000 was subseribed.

The committee on funds and also the committee on improving the form of service met yesterday at the Synagogue at three o'clock. The committee on improving the form of service failed to confer with Dr. Mendes, and consequently did not hand in their report, sud the matter was laid over until the

tinued in session about two hours, during which the question as to the bost means for wiping out the church debt was discussed; but they arrived at no definite conclusion. Before the committee ad-journed contributions were again solicited, and \$1,775 were raised, making in all \$1,275, besides promises of two subscriptions of \$1,000 each as soon as \$5,000 are raised from other sources.

CLUB HOUSES.

THEIR LEGITIMACY DISCUSSED BY DR. TAL-MAGE-SOME GOOD ONES AND SOME VERY

day morning, the fine weather allowing many to attend who had been absent on the preceding Sunand his text was taken from II. Samuel, ii., 1-"Let

That which is innocent, said Mr. Talmage, may be made destructive. There is a legitimate and illegitithose club houses like the Union League, with its 1,300 members and its \$100 initiation fee, established during the war for patriotic purposes, and now the headquarters of republicanism; like the Manhattan Club, with 400 members, the headquarters of the democracy; like the Union Club, established in 1833, when New York had only a little over three hundred thousand inhabitants, its headquarters costing \$250,000 and a membership of nearly princes; like the Lotos Club and its rival, the Arcadian Club, where journalists, painters, sculptors, newspapers, theatres and elaborate art; like the pling the ponds with their hooks and making the woods resound with the stag hunt; like the Century poets; like the Army and Navy Club, where men who have seen warlike service on land and sea come to talk over the days of carnage; like the New York Yacht Club, with its floating palaces of bewitching beauty, upholstered with velvet and panelled with ebony, and ablaze with mirrors, and having all the advantage of electric bells and gaslight, and a king's pantry, one of their craft having cost \$15,000, another \$30,000 and another \$65,000, the entire fact of the club worth more than \$2,000,000; like the American Jockey Club, made up of men who have a passion for a fine horse, as Job had when he gave in the Scriptures a picture of that king of beasts—the arch of his neck, the nervousness of his foot, the majesty of his gait, the whirlwind of his power: like the Travellers' Club, the Blossom Club, the Palette Club, the Woman's Club, the Commercial Club, the Liberal Club, the Stable-Gang Club, the Amateur Boat Club, gambling clubs, wine clubs, clubs of all sizes, clubs of all morals, clubs good as good can be, clubs bad as bad can be, clubs innumerable. vet and panelled with ebony, and ablaze with mir-

ciubs of all sizes, clubs of all morals, clubs good as good can be, clubs bad as bad can be, clubs innumerable.

MUST NOT DETRACT FROM HOME.

A series of sermons on the night side of city life would be incomplete without a sketch of the club houses, for they are in full blast after dark. I make a wide difference between club houses. I lay down three principles by which you may decide between the legitimate or illegitimate club houses, whether social, literary, artistic or political. First, you must see that it does not interfere with your home, in case you have a home. I know of a case in this church where a wife thought her husband was devoting too much time to religious duties, and she systematically decoyed him away until now he is on the road to destruction—his morals gone, his money gone and, I fear, his soul gone. A wife loses her influence over her husband when she unreasonably objects to all evening absence as an assault on domesticity. There are a great multitude of men genial as angels in the club houses and ugly as sin at home. (Laughter.) There are thousands of beautiful homes every year clubbed to death. (Great laughter.) When a man says. "I will give three nights out of six to the club," I tremble. When he spends five nights out of six at the club and one at home, looking like a March squall, and wishing he had spent it where he spent the other five (laughter), his obtuary is written. Another test by which you can decide whether a club is legitimate fix its effect upon your secular occupation. The right kind of a club house can introduce one into commercial success. If it has advantaged you in your honorable calling it is a legitimate citub house was a "Lochearn" and their business house a "Ville de Havre." They struck and the "Ville de Havre." A MORAL DISCRIMINATION.

Again, distinguish between legitimate and illegitimate citib house who had a by our severe of moral and effic.

a "Ville de Havre." They struck and the "Ville de Havre" went down.

A MORAL DISCRIMINATION.

Again, distinguish between legitimate and illegitimate club houses by your sense of moral and religious responsibility. Anything that makes one reckless as to his eiernity is wrong. Any institution which contuses one as to which road he should choose is a bad institution. Whice would you rather have in your hand when you die—a pack of cards or a Bible? I am going to make a stout rope out of delicate threads. I take of all the memories of the marriage day a thread of laughter, a thread of light, a thread of music, a thread of banqueting, a thread of congratulation, and I twist them together and I have one strand. Then I take a thread of the woe of the first advent into your household, a thread of the darkness that preceded it and of the light that followed it, and a thread of the beautiful scarf that little child used to wear when it bounded out at eventide to greet you, and a thread of the beautiful dress in which you laid her away for the resurrection. Then I twist all these threads together and have another strand. Then I take a thread of the scarlet robe of the suffering Christ and a thread of the white raiment of your loved ones before the Throne, and a string of the harp cheruble and a string of the harp scraphic. I twist them together and I have a third strand. Then I will take the three strands and twist them together and I have a third strand. I will take the three strands and twist them together, and one end of that rope I will throw round the cross of a pardoning, sympathizing Christ; and having fastened it to the cross, I throw the other end to you. Lay hold of it! Pull for your life! Pull for heaven!

A BRUTAL MOTHER.

Carrie Dyer, a child twelve years of age, was found early yesterday morning by Officer Coddington, of the Second police precinct, Brooklyn, lying in a helpless condition in the hallway of her residence, No. 12 Vine street. She was completely covered with bruises and could hardly speak. The officer, upon bruises and could hardly speak. The officer, upon making inquiries, was informed by a number of persons in the house that the injured child had done something which provoked her mother, who had beaten her in a terrible manner, dragging her through the hall by her hair. Ambulance Surgeon Cochran, who was summoned, made an examination of the child's injuries, and stated that she was suffering from several severe contusions and that her backbone was probably injured. Her condition, he said, was critical. The child was removed to the Long Island College Hospital, and her mother was arrested and held to await the result of her injuries. Carrie, who is a pale, delicate looking girl, stated that her mother beat her because she had no whiskey in the house to drink. She will probably recover under the treatment which she is now receiving at the hospital.

PROFESSIONAL EVIDENCE

Ex-Senator Prince sat on Saturday as referee taking testimony in the action brought by William H. Ritchie, of Port Washington, L. I., against his wife for divorce, on the ground of infidelity. The plaintiff expected to prove his case on the testimony of Dr. Hutchinson, who on one occasion attended Mrs. Dr. Hutchinson, who by the state of the stat Ritchie. When the physician's testimony reached a serious point an objection was interposed and he was not allowed to proceed. The objection was made on the ground that the witness was unable to testify under section 8t4 of the Code, which prohibits a physician from testifying to facts obtained while treating a person professionally or by the patient's contession. Other sections apply in a similar manner to clergymen and lawyers. The referee thought the point a strong one, and adjourned the case for the purpose of considering the objection raised. Without the physician's testimony it is thought that the plaintiff will be unable to make out his case.

STRIKING A DEPUTY SHERIFF.

Two men named Evans and Schwab were arraigned before Judge Duffy yesterday in the Essex Market Police Court under two charges—one by Mrs. Anna Wood, who keeps a saloon, and who stated that the two men entered her place and demanded drinks; that it was after hours and she refused, whereupon both men attacked her, throwing her into the street and kicking her. The other charge was made by Mr. Fish, a deputy sheriff, who was called on for assistance, and, in making the arrests, was struck and kicked by both men. Each was put under bonds of \$409 to keep the peace for six months and fined \$10, to stand committed for ten days.

A TENEMENT HOUSE IN FLAMES.

A fire broke out in a tenement house in South Pat erson yesterday morning at about two o'clock. The house was inhabited by several families, and for some time it was supposed that a woman residing in one of the upper rooms had perished in the flames. one of the upper rooms had perished in the flames. She was found, however, in the house of a neighbor. The building was almost wholly destroyed and several poor families left shelterless. Two men who were the first to notice the fire declared that it broke through the roof at both ends of the building at once. A story attributing its origin to a man who wanted to commit suicide and destroy his family at the same time with himself, as they were wholly dependent on him for support, was afloat, but without any apparent foundation. The property was owned by John McMahon, a resident of Lexington, Ky., and was insured for two-thirds of its value,

OUR COMPLAINT BOOK.

[Note.-Letters intended for this column must be companied by the writer's full name and address to insure attention. Complainants who are unwilling to omply with this rule simply waste time in writing. Write only on one side of the paper.—Ed. Hebald.]

WANTED A DIVIDEND.

TO THE EDITOR OF THE HEBARD:-When will the receiver of the Continental Life In-surance Company of New York make his first distribution? It has been two years since a receiver was

TO THE EDITOR OF THE HEBALD :-Please allow me to enter a protest in behalf of hun-Jersey Central Railroad, against the recent with drawal of the morning express, which for nearly six eight A. M. Even from a purely business stand-point no policy could be more injurious to the growth and best interests of the road than to dimin-ish its most important facilities, or to remand so many of its most desirable patrons to slow way trains. RETRORSUM.

CHANGE ON THE BROADWAY STAGES.

Some time ago the proprietors of the Broadway stages instituted a system to protect themselve become necessary for the public to protect themselved term) of the stage companies. A few days ago, while riding in a stage of the Twenty-third Street and Ninth Avenue line a lady handed me fitty cents, which a passed to the driver, who in exchange gave me an envelope, supposed to contain fifty cents. Upon opening it the lady found it contained but forty cents. The driver, of course, expected ten cents in the box, which was put in, but the lady was defrauded out of ten cents. On speaking to the driver and the starter at the ferry I found nothing could be done unless the lady spent twenty cents more to go to the office at Thirtieth street and Ninth avenue, in order to recover what had been unlawfully withheld from her.

F. J. G.

AUCTIONEERS' ORDERS.

TO THE EDITOR OF THE HERALD:-Your correspondent, "Manhattan," makes what he calls an exposure of the manner in which certain book auctions are conducted, and complains

a certain "lot" at a given price the opportunity was

"lot" at a less sum.

As an auctioneer who prasticed for twenty years, and at present unconnected with the business, I may pretend to a knowledge of the rules which should

pretend to a knowledge of the rules which should with equity govern this question and yet do so with perfect impartiality.

Let me remind "Manhattan" that the business of an auctioneer is to sell, and not to buy, and when he mounts the rostrum he stands there the accepted and recognized agent of the vender, bound by a contract, expressed or understood, that, in consideration of a certain commission agreed to be paid, the said auctioneer will obtain the very best price for the property submitted to public auction under all and every circumstance of the case. It stands to reason, therefore, that if the auctioneer enters into a secret understanding with any buyer to knock down the property for a less sum than has been avowedly offered it must be a fraudulent act against the vender. This rule applies to all "lots," without regard to value, let it be a three-dollar book or a five-thousand-dollar picture.

the sale requests the auctioneer to purchase the picture for him, stating he will give as much as \$5,000 for it.

On the sale day, as fortune would have it, not a person is present who can appreciate a Rembrandt. The "company" have left homes, the walls of which are covered with pictures painted, apparently, with the aniline dyes of modern commerce. Poor Rembrandt would never be tolerated in such company, and so when the Rembrandt is put up the auctioneer has up-hill work. However, \$1,000 is reached, and nothing higher seems possible. The auctioneer has Mr. Gerard Douw's order to bid \$5,000. What is he to do? Why, clearly, to run the price up to this amount and so sell it. He stands there the agent of the vender, under a contract to do his best and get the highest price, and has nothing to do with the vendee except to extort from him the highest price he is willing to pay.

No man can serve two masters; and it would be well for respectable auctioneers to decline taking orders to purchase, as it puts them in a faise light; on the other hand, purchasers should attend sales them, and, from the experience of "Manhattan," it will clearly pay them to do so.

In conclusion I would add that so far from the practice of the auctioneer "Manhattan," it will clearly pay them to do so.

In exposure," I apprehend it shows he was an honorable man, and if was about to sell property of mine by auction that would be the man I should employ if I knew his name.

SUICIDE OF DAVID VAN DUZER,

SUICIDE OF DAVID VAN DUZER.

AN OLD PRIEND AND CONNECTION OF COMMO DORE VANDERBILT HANGS HIMSELF IN A FIZ

Abraham Van Duzer, an old employé of the States Island Ferry Company, committed suicide by hanging himself in a woodhouse attached to his residence early yesterday morning. He had been in depressed spirits for some days, but on going to bed Saturday night said to his wife that he felt unusually well. She was awakened several times through the night, and remembers that he was asleep at her side when she awoke between two and three o'clock in the morning. She was again awakened about six o'clock, and not finding her husband, called her son John. It had been Van Duzer's cus-tom to light the fires in the kitchen and in the front room at about six o'clock. John went to the kitchen and saw the fire lighted and the lamp burning on the table, but his father was nowhere about. He then thought of the woodhouse, and there found his father hanging by the neck. He had thrown a clothes line over the rafter and secured it to a beam. He then stood on a chair and placed the slip-knot over his head and kicked the chair from under him. The son out the rope and immediately summoned Dr. W

son out the rope and immediately summoned Dr. W. C. Anderson, whose house is opposite the Van Duzer residence. The Doctor said tust the old man had been dead some hours.

VAN DUZER'S CARKER.

When the fact of the suicide was made known in Staten Island the old residents would not at first believe it. Mr. Van Duzer had been associated with the ferry for over thirty years, and people could not realize that old "Abe" had taken his own life. He had been a baker, and was engaged with his father in business on Van Duzer street. The old Van Duzer homestead now fronts on Bay street and Richmond avenue, and was occupied by an uncle of Abraham Van Duzer till a snort time ago. When Oliver Vanderbilt started the ferry to Staten Island some thirty-six years ago in opposition Van Duzer till a short time ago. When Oliver Vanderbilt started the ferry to Staten Island some thirty-six years ago in opposition to Commodore Vanderbilt's line, he asked Abraham to leave the baking business, and act as fireman on the steamer Wave. He did so. The Commodore saw in him a faithful and capable man, and asked him to leave Oliver's employ, and take the position of engineer on the Champion, then running up the Sound to New Haven. He was afterward transferred to the Traveller. In making out the North Star tour, the old Commoodore wished Abramam to go out as assistant engineer. His wife wished him to refuse, and he did so. The Commodore then asked him to go out in the Vanderbilt; but all these offers he had been associated with the ferry company, and his wife did not wish him to leave their employ. The Commodore, however, made him chief engineer of the ferry company, and he was assigned to the ferry boat Wentheld. On the day of her explosion he had been excused from duty to attend the funeral of his brother's child. He was engineer on the Westfield up to Friday last.

Commodore Vanderbilt not only manifested an interest in Van Duzer on account of his capability as an engineer, but his uncles (Abraham and David Van Duzer) had married two of the Commodore's sisters, and he himself had married a daughter of the Commodore's brother.

CAUSE OF THE SUCIDE.

and he himself had married a daughter of the Commodore's brother.

AUSE OF THE SUICIDE.

Mr. Van Duzer's youngest brother, David, who was summoned yesterlay from Brooklyn, said that he could not account for "Abe's" suicide. Old folks on the island last night recalled the fact that the old man's grandfather, Daniel Van Duzer, committed suicide by shooting himself one morning, thirty years ago, in the old homestead. Dr. Anderson said yesterday that he was summoned to attend Abraha. Van Duzer some six years ago, when I had a fit of melancholla. He had continuin that state for over a year and a hall and he had one time suggested that he I Immured in an asylum; but his family and Superitendent Thomson of the ferry were opposed to t. I recovered then, but seemed to be account of that

[CONTINUED ON NINTH PAGE.]